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Brief History of Emmanuel's Evangelical Lutheran Church

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Brief history of Emmanuel's
Evangelical Lutheran Church

Miss Dollie Siegler.

1909.

Brief History

OF

Emmanuel's Evangelical Lutheran Church

Germantown, Ohio

For Its Centennial

A.D. 1809 — A.D. 1909

By the Pastor

ALBERT F. SIEBERT

GERMANTOWN PRESS, GERMANTOWN, OHIO

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Foreword

This little book has been prepared as a memorial of the Centennial of Emmanuel's Church, held August 1 and 2, 1909.

It is not sent forth to supplant the fuller history prepared by the former pastor, Rev. J. P. Hentz, D.D., and published in 1882. It simply condenses what is there given, adds a few items that have come to the present pastor's knowledge, and brings the history down to date. Those who desire a fuller history of the congregation are therefore referred to the larger and fuller work.

May He who has so signally blessed this congregation in the hundred years of its past history, make it still more increasingly a power for good in the years to come!

A. F. S.

Germantown, Ohio, July 15, 1909.

CHAPTER I.

First Beginnings.

THE planting of the Lutheran Church in Germantown goes back to the opening years of the nineteenth century, before the town itself was laid out. As early as 1803 and 1804 the advance guard of Pennsylvania Germans began to arrive at the junction of Big and Little Twin Creeks, where Germantown now stands. The larger stream, with its flow and fall, afforded excellent mill sites, and the land was most fertile.

Frontiersmen from Kentucky had first noticed the natural advantages of the place and some had settled here, but with the coming of the Pennsylvania Germans they moved farther into the wilderness, and the later arrivals became the permanent settlers. In 1804 and 1805 the stream of immigration was very large, mainly from Berks and adjacent counties in Pennsylvania, and by the close of the first decade of the last century, the country was comparatively thickly settled.

Nearly all of these were either of the Lutheran or the Reformed Churches. Among those of the Lutheran faith were John Caspar Stoever, Jr., the oldest son of Rev. John Caspar Stoever the pioneer

Lutheran pastor of Pennsylvania and contemporary of Henry Melchoir Mühlenberg. This oldest son came to the neighborhood of Germantown, accompanied by three sons already married, Frederick, Caspar, and John, and all heads of families. Another prominent family that came in these earlier years was that of the Emericks, represented by Michael, William, John, and Christopher, all married and heads of families but John, who outlived his brothers and died a bachelor. The Stumps, the Lindenmuths, and the Kerns were also among the early arrivals on the Lutheran side, and there was also a George Emrick, not very closely related, if at all, to the family mentioned above.

Almost as soon as these Lutherans and their companions in the Reformed Church arrived in this then new country, the respective Churches to which they belonged began to follow them up, and to look after their spiritual interests. On the Reformed side, as early as 1803, a Rev. Mr. Christman came among them from North Carolina, and in 1804 Rev. Mr. La Rose followed from the same State. The latter settled near Miamisburg, and the former in Clear Creek Township in Warren County. It is to be expected that during these years Lutheran missionaries would also be looking after and caring for those of their faith. Rev. Paul Henkel, who was also from North Carolina, and was among the earliest Lutheran ministers to penetrate the Ohio wilderness, would certainly find his way to the settlements where the Reformed pastors from that State

had found work to do. It is not likely, however that he visited this neighborhood much before 1808 or 1809.

Rev. Messrs. Forster, Markert, and Mau also visited this neighborhood, the first-named being likely the earliest minister to bring the means of grace to the Lutherans here. Rev. S. Mau settled in this vicinity, but he was not acceptable to the people as a preacher, and settled down to the vocation of a school-teacher. He did not, however, lay down the office of the ministry, and participated in the organization of the Joint Synod of Ohio in 1818.

The year 1809 found both the Lutherans and the Reformed strong enough for each to have effected some kind of an organization, and to discuss and plan concerning the building of a church edifice. In a joint meeting that was held, a "Kirchen-Ordnung," or Joint Constitution, was drawn up and signed July 30, 1809, making this date, therefore, the virtual starting point of each congregation's existence.

CHAPTER II.

The First Church.

THE Reformed and Lutherans who came to this neighborhood in these early years were, as we have said, mainly from Pennsylvania, with a few also from Maryland. In their old homes it had been a frequent custom for the two denominations to unite in building a union church to be occupied by each on alternate Sundays. Influenced by this custom, the Lutherans and Reformed of Germantown and vicinity decided to build such a union church, to be held in common under such rules and regulations as would avoid any friction. The first constitution adopted, therefore, was in truth but a joint agreement for the building of the union church, with rules for its maintenance and government.

The trustees of the two congregations, Caspar Stoever, Sr., and Peter Recher, had already purchased of Philip Gunckel one acre of ground to be used as a site for the church, and as a burying-ground. The Constitution appointed a Building Committee, consisting of Philip Gunckel and Jacob Weber, Reformed, and William Emrick and Leonard Stump, Lutherans, and provided for the payment to them of sums by each member of the two congregations, in proportion to the valuation of the

property of such member, until the building would be completed and paid for, after which further expenses for repairs and improvements were to be diveded equally between the two congregations.

The church edifice, thus provided for, was built as agreed upon. It was a log structure and the cost of it was about $500, much of the work of cutting down and hauling logs evidently being done by the members. It stood about fifty feet to the southwest of the present church building, and was beyond a doubt the equal or more likely the superior of the other buildings, then erected in the village.

Unfortunately no accurate description of the interior of this first church is in existence. As to its exterior, it was a plain log structure with the usual clay filling. On the inside the walls were the counterpart of those on the outside. The benches were made of slabs hewn with the axe, and like slabs constituted the flooring. There were two rows of windows, the upper row lighting a gallery that ran around the church, and it is certain the pulpit and altar were somewhat more elaborate than the benches, and stood almost in the center of the church. The pulpit was on a pedestal and had a sounding-board over it.

In later years, after the Lutherans had built their first church on the present site, the old log church was taken down and rebuilt on Warren Street, opposite the church-yard, was weather-boarded and changed into a dwelling-house. It is now owned by Mr. Peter Heller, an elder of the

congregation, and a cut of it appears on the opposite page. The windows on the first floor were cut down through the solid walnut logs some years ago; but otherwise, were the weather-boarding removed, the old church would be seen as it was in the days of the forefathers.

THE FIRST CHURCH

CHAPTER III.

The First Pastors.

WITH the then new church in course of erection, it is natural that each denomination desired to secure its pastor, who should minister to them regularly the Word and Sacraments. The Lutherans applied to the Mother Synod, the Ministerium of Pennsylvania, for a pastor. As we learn from Jacob's "The Lutherans" in the American Church History Series, "Rev. Simon had been appointed missionary for western and northern Pennsylvania and for Ohio in 1808," by the Ministerium. That body, on the appeal of the Germantown congregation, must have directed Rev. Simon to this as a new field of labor, and by the close of 1810 he was evidently here.

Rev. Andrew Simon.

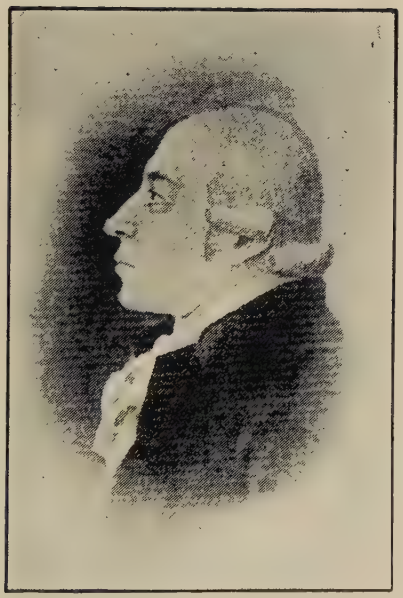
His successor, Rev. Dill, writes concerning him in 1824, as follows, referring to the lamentable lack of faithful and godly pastors, he goes on to say, speaking for the congregation: "This ill fortune we too in this neighborhood were called upon to endure for a long time, inasmuch as at the time when most of us moved into this State an orderly

and well-regulated church service was rarely to be seen, and outside of the different sects, only now and then an Evangelical minister upon his travels visited us. At last it seemed as if the Lord had had pity upon us and again had visited his Zion. Rev. Andrew Simon came to us. Inasmuch as he had studied in Philadelphia under those worthy teachers, Hellmuth and Schmidt, therefore we were filled with joyful hope that in Rev. Simon we had received a competent and worthy teacher."

But these hopes were, from all accounts, not realized. Not only was the delivery of the new pastor very poor, but what was still more deplorable, he was not sound in the faith. Rev. Dill goes on to say:

"The pure, simple, apostolic mode of teaching was too simple for him, and the arrangement of the Evangelical Church service from the time of the blessed Reformation, as also some of the more important doctrines of the Augsburg Confession, he was opposed to. He declared that he now had come to a better view on those things. These remarkable declarations of Rev. Simon in his official capacity met with a general and determined opposition on the part of his congregation."

The outcome of it was that the Church Council appealed to the Ministerium of Pennsylvania in 1813 to withdraw Rev. Simon and to send them another pastor. That body, upon investigation, severed the tie between them and Rev. Simon, and authorized them to secure another pastor.



REV. JOHN CASPAR DILL

The Second Pastor—Rev. John Caspar Dill,

was a man of an entirely different stamp. He was born in Wertheim in the province of Franconia, now located on the northern edge of the Grand Duchy of Baden, Germany, February 2, 1758. After the usual course of instruction in the schools of his native town, he took a three years course in academic branches in its high school. Deciding to study for the ministry, he enrolled himself as a student in the Lutheran University of Giessen in Hessen Darmstadt. Here he received an excellent theological education and made good use of the advantages for culture this famous institution afforded him.

After the completion of his theological course, for some reason, he decided to emigrate to America. He arrived in Baltimore in the fall of 1790, and after a short stay left for Pennsylvania. As a candidate of theology he was licensed to perform the duties of the ministry by the Ministerium of Pennsylvania at its meeting in June, 1791. He at once entered upon his work, taking charge of congregations in Northampton County, Pennsylvania, of which Easton is the county-seat, and which, at that time, included what is now Lehigh County.

On the sixteenth day of June, 1802, he was ordained to the Gospel Ministry by the Ministerium of Pennsylvania, in the city of Reading, as pastor of the congregations on the Jordan, Union, Egypt, and Trexler's in Northampton, now Lehigh County.

The ordination certificate is signed by Rev. Fredrick Schmidt, President, and Rev. Frederick D. Schaefer, Secretary.

Rev. Dill continued to labor in Northampton, or Lehigh County, and sometime during these years was united in marriage to Miss Anna Maria Sieberling of Weissenburg Township, Lehigh County, Pennsylvania. Their home seems then to have been made at Macungie in the same County.

In 1814 the Reformed congregation of Germantown was visited by a traveling missionary from Pennsylvania, a Rev. Wm. Dechant. He accepted a call to the pastorate from the congregation here, and returned to Pennsylvania for his family. Before leaving, the Lutherans, worshiping as they did in the same building, asked him if he could not recommend them a good man to be their pastor. He at once gave them the name of Rev. Dill, and an informal call was sent through him to Rev. Dill to become the pastor. He visited them in the summer of 1815, arriving July 1, and it resulted in the formal call being extended him by the three congregations acting as one parish, Germantown, Stettlers, and Gebharts, the latter two being in Miami township. The call was accepted and Rev. Dill went back to Pennsylvania for his family, returning with them that same fall, reaching here in November. He now entered on his labors in earnest, conducting services not only for these three congregations, but also at Bear Creek now Ellerton, at Elk Creek in Butler County, and organizing in 1818 the congregation

in Miamisburg. Becoming acquainted with Henry Heincke, who had been a soldier in Napoleon Bonaparte's army, coming to this country after its disbanding, Rev. Dill educated him for the ministry. The congregations at Gebharts, Miamisburg, and Bear Creek soon passed into the younger man's care.

Rev. Dill was almost sixty years of age when he became pastor of Germantown and the neighboring congregations, and the hardships of the work in those early days, when roads were bad and preaching-points widely scattered began to tell on his health and strength. After a ministry here of but nine years, he died in August, 1824, at the age or sixty-six years and five months. His mortal remains are laid to rest in our Germantown Cemetery.

CHAPTER IV.

The Third Pastor—Rev. Andrew Henkel.

AFTER the death of Rev. Dill, Germantown congregation remained vacant for over a year. In 1826 a call was extended to Rev. Andrew Henkel, who for twelve years had been in charge of congregations in Perry and Muskingum Counties. This call was accepted and the new pastor at once removed to Germantown.

Andrew Henkel was the fourth son of that Rev. Paul Henkel of whom mention has been made, as one of the first traveling missionaries to visit this neighborhood after its settlement. Andrew was born in New Market, Virginia, October 21, 1790. His theological training was mostly received at the hands of his father and of his brother, Philip. He received his first license to preach the Gospel and administer the Sacraments from the Ministerium of Pennsylvania in 1811. He remained a licentiate for a number of years, not being ordained until a few years before coming to Germantown. The fourteen years spent in his first parish gave proof of his eminent abilities as a preacher and pastor, so that there was every reason to look forward to a successful ministry in his new field of labor. And thus it proved. Although the congregations in Miami

REV. ANDREW HENKEL

Township and that on Bear Creek had chosen Rev. Heincke as pastor, yet other congregations to the west and northwest more than made up for their loss. Elk Creek, the church on the State road, Stoever's and Slifer's, near Farmersville, and others were served by Rev. Henkel, as also Stettler's.

In these congregations he spent the remainder of his life, with the exception of a short intermission spent in Goshen, Indiana, and another in Lewisburg, Ohio. He was very active in all branches of his work, in catechization, in preaching, in standing up in defence of the pure faith of the Gospel against the sectarians by whom he was surrounded. It is sufficient evidence of his work to state that in this charge wherein he labored forty-four years, he baptized 1,003, confirmed after catechization 877, married 495 couples, and officiated at 683 funerals.

Rev. Dr. Hentz writes of him: "Not only in the church, but also in the community at large, Rev. Henkel's talents and influence made themselves felt. By means of his sagacity and practical tact he became at once one of the leading citizens of Germantown. He was consulted and called to office and public position when weighty interests were pending, and was always zealous in the promotion of any useful public improvement."

It would exceed the limits allowed in this little work to go into a detailed statement of all the labors of this third pastor of the congregation. His business career, his connection with secret societies and the difficulties in which it involved him with his

synod and many of his brethren; his interest in political matters and in religious controversy are fully and ably treated in Dr. Hentz's larger history.

Rev. Henkel was also the author of several small books and pamphlets. Three of the latter were in defence of secret societies, but they have long since been forgotten. Probably the book which ought to have had a wider circulation was his treatise in defence of Infant Baptism, in the form of a dialogue. It is written in an easy and popular style, meeting clearly and scripturally the common objections raised against the baptism of children. He also published a small book of poems in German and Pennsylvania German, some of them his father's, but the larger number his own. He called it "Zeit Vertreib," and most of the poems are very readable.

He passed away April 23, 1870, aged 79 years, 6 months, and 2 days, and his remains also rest in the Germantown Cemetery.

CHAPTER V.

The Second Church.

WITH the coming of Rev. Henkel, as well as owing to the natural growth of both the Lutheran and Reformed congregations, the log church became too small for the members who gathered in it. To meet the need of a larger church edifice, Philip Gunckel, the proprietor of the town, and from whom the lot had been purchased, proposed to erect a larger and more commodious brick church on the ground where the present Reformed Church stands. This new edifice was to belong jointly, together with the lot, to the two congregations under the same rules and regulations under which they owned and occupied the log church.

It was not until 1828 that this building was completed, when the two congregations took possession of the new church. Each was to pay Philip Gunckel the sum of $600 and then receive a quit claim deed for one-half the property. Both started to raise the amount and to pay over the money when raised to Mr. Gunckel. By February 16, 1830, the Reformed had raised and paid over to him their $600 and received a deed for one-half the property. The Lutherans had only raised $525, and some dis-

pute having arisen between them and Mr. Gunckel, they refused to raise any more. He then agreed to let them have the property for the amount raised, and donate the $75 still due. The $525 was then paid to him, but for some reason he failed to abide by his promise to donate the balance and refused to hand over the deed.

Both sides were stubborn; the Lutherans declined to pay over any more money, and Mr. Gunckel refused to either hand back the $525 or to execute a deed unless the $75 was paid. Both were angry and the Lutherans refused to worship in the new church any longer and went back to the log church in 1830. Mr. Gunckel never handed back either the $525 or the deed. Thus came about the separation of the Lutherans and Reformed, but through no strife between them.

Though now occupying alone the old church, the Lutherans had only a half-interest in it, and could use it only every other Sunday. They therefore resolved to purchase a piece of ground for themselves on which their new church should be erected. A quarter-acre of ground, adjoining the old property on the north, was purchased from Mr. Nathaniel Lyons and steps were at once taken for the erection of a brick church. On the eighteenth of June, 1831, the corner-stone was laid by the pastor, in which were placed the constitution adopted that day, a list of the male members numbering seventy-one, minutes of Woodstock Conference, 1805, to which is appended the Augsburg Confes-

THE SECOND CHURCH

sion, Holy Bible, Luther's Catechism, and a number of coins.

The church was finally completed and the congregation at once took possession. As can be seen from the cut on the opposite page, it was a building along the best architectural lines, an ornament to the town, and a credit to the congregation. At the time of its erection it was regarded as one of the best churches in this part of the State.

The interior was almost perfectly square, the pulpit was against the north wall, painted white, very high, and with an altar, also painted white, in front of it. Galleries ran around the other three sides, entrance to which was from doors on the east and west sides. The pews were plain, of poplar, and an aisle ran through the center, and another from the doors on the sides. The cost of the church was about $4,000.

It was surmounted by a white spire that was at first placed on the church, but afterwards a brick tower was erected on which a new spire was built. In this was placed a sweet-toned bell that for many years called the members to worship. These came in steadily-increasing numbers as the years rolled by. Confirmation classes exceeding fifty in number were not unusual, and many of the older members still living were confirmed at its altar.

We have searched through the records in our possession for the date of its consecration, but in vain. This may reach the eye of some one able to furnish it.

CHAPTER VI.

The Language Question.

UP to the time of the coming of Rev. Henkel, the services were all held in German, the then prevailing language of the community. But as the years went by and public schools teaching English took the place of the private or congregational schools, teaching German, there was increasing need of the use of English in catechization and the church services.

Rev. Henkel being proficient in both languages and a ready speaker in either, with his advent the English began to be used more and more frequently until at last the services were conducted alternately in German and English. But this was purely by sufferance on the part of the German members. The official name of the congregation as given in the constitution was "The High German Evangelical Lutheran Emmanuel's Church," and Article V. says, "The privilege to preach English can only be granted by the Church Council when regarded beneficial and only so long as they represent the unanimous wishes of the contributing members of the congregation."

However the German members seemed to be perfectly willing to have the services in English each alternate Lord's Day, as we can find no ob-

jection on record. Troubles about the language question did not arise until the matter of the payment of a debt of $700 came up in a congregational meeting held January 22, 1866. The matter of rebuilding the church was then being talked of, and the English members did not wish to help pay any debts or to subscribe for the proposed rebuilding unless constitutional rights in the property were given them.

So amendments were submitted at this meeting to Articles II. and V., "to give the English equal right in the ownership of the church property with the German." But to the surprise of all, the motion to adopt the proposed change was lost. Much dissatisfaction, however, resulted, and it was decided to hold another congregational meeting, which was called for June 4 of the same year.

The meeting was held in spite of the protest of some of the prominent German members, and resulted by a unanimous vote in appointing a committee to revise the constitution. This committee reported on the eighteenth of June the Revised Constitution, which was first adopted in sections and then as a whole. The Third Article gave "to the German and to the English portions of the congregation . . . equal rights, claims, and privileges." Since then, the language question has given but little trouble, and now it looks as if the congregation would become purely English, simply because there are not now a sufficient number of Germans to hold services.

CHAPTER VII.

The Fourth Pastor.

AS the years went by, the number of congregations served by the pastor of Emmanuel's Church gradually lessened. Stettler's was attached to a new parish that was organized; the State Road congregation died out, as practically did that of Elk Creek also, and there were left only the lately-organized St. Andrew's of Farmersville, Slifer's, and Emmanuel's to constitute the parish. But these had grown steadily in membership and many more services were needed, than in the earlier days. Rev. Henkel was also getting advanced in years, and it was recognized that he should have an assistant, as the parish was amply able financially to support two pastors.

In the year 1865 this assistant was called in the person of

Rev. Julius L. Stirewalt,

the pastor's son-in-law. He was born in Waynesboro, Augusta County, Virginia, April 12, 1832. His dying father had dedicated him and his two brothers to the office of the Holy Ministry, and by the prayers and the diligent, faithful, and self-

REV. JULIUS L. STIREWALT

denying labors of the widowed mother this was finally accomplished.

After studying first Medicine and then Law, Julius at last yielded to the guidance of Providence and began to study for the ministry at Capital University, Columbus, Ohio, in 1851. His theological education, however, was completed at New Market, Virginia, under the supervision of his uncles, Revs. Ambrose Henkel and Jacob Stirewalt.

In 1854 he was ordained as a deacon by the Tennessee Synod with the right to baptize, catechize, and preach, but not to confirm or officiate at marriages. That same year he was united in marriage to Vanda L., daughter of Rev. Henkel. In 1856 he was fully ordained to the ministry. After pastorates at East Germantown, Indiana, and Lima, Ohio, his health failed and he retired to his mother's farm near New Market, Virginia, in the Shenandoah Valley, where he suffered much in mind, body, and estate from the repeated raids, made alternately by the Confederate and Federal forces during the War of the Rebellion.

In November, 1865, he followed the call to become his father-in-law's assistant, he taking upon himself the English work of the pastorate and Rev. Henkel retaining the German. His ministry was greatly blessed and under his labors the congregations were built up and united and made increasingly prosperous. We cannot do better in portraying the man, than to quote from the biographical

sketch that was published by authority of the District Synod of Ohio.

"He was a man of good, natural abilities. His preaching was characterized by its great earnestness, sincerity, and pathos. As a pastor he had but few superiors. As a friend and companion, he was warm-hearted, genial, kind, lively, and humorous. Even during sickness he was pleasant, entertaining, and cheerful. His faith steadily ripened into assurance and holy love."

It can truthfully be said that of all the pastors Emmanuel's has had, he was the best beloved. And not only by his own people, but by the whole community he was regarded with the greatest degree of esteem and friendship.

On the fifteenth of March, 1869, the Executive Committee on Home Missions of the General Council called him to be its "Missionary Agent for the State of Indiana." This was the first Home Mission work undertaken by that body, and therefore links Emmanuel's, as the mother congregation, with what has grown to be so mighty an instrument of blessing to the scattered and shepherdless members of the Lutheran flock.

The call was accepted and under its terms required him to give one-half of his time to the organization of new congregations in his special field of labor, to collect funds for Home Missions, and to carry on a general missionary work among and for the benefit of our Lutheran people. The other six months he gave to the work of his pastorate. Dur-

ing the time of his labors as Missionary Agent, he wrote numerous letters to "The Lutheran and Missionary," which vividly portrayed his labors and were most interesting to its readers.

But the death of his father-in-law and his own state of health, as tuberculosis of the lungs brought on increasing bodily weakness, made it necessary for him to resign his position as the Missionary Agent of the Home Mission Committee, which he did at the close of 1871. Before another six months passed away his earthly labors were ended.

His death occurred on the sixteenth of June, 1872, and his funeral services were held in Emmanuel's on the eighteenth. So great was the number that came to pay their last tribute of respect to his memory, that many could not find even standing room in the church. His body, like those of his predecessors, was laid to rest in the Germantown Cemetery. His work in Emmanuel's is still a cherished memory among its older members.

CHAPTER VIII.

The Church Edifice Remodeled.

AT the same congregational meeting of June 4, 1866, at which the steps had been taken to give the English members the same rights and privileges as the German, the trustees were appointed a committee on remodeling or rebuilding the church. Subscription lists were circulated and $3,000 was secured for this purpose, when a strong sentiment in favor of tearing down the old church entirely and rebuilding from the ground developed, so the plan of remodeling was then abandoned.

On Easter Monday, 1867, the project of remodeling the church was again brought up, and it was finally decided to remodel instead of rebuilding the church, and the building committee was instructed to go ahead with the work. This was pushed forward as rapidly as possible. The roof and part of the side walls and the entire front of the church were taken down. The gallery on the inside was removed, the walls built up, the church reroofed, and the building altered into a two-story one, a Sunday-school room to be on the first floor and the auditorium above. An entire new front with massive bell tower was erected.

THE CHURCH AT PRESENT

On Sunday, May 12, the last sermon was preached in the old church by Rev. Prof. Joel Swartz of Cincinnati. The corner-stone of the almost new building was laid July 4. The articles that had been taken from the old corner-stone were replaced, and with these a copy of the Revised Constitution, a list of the signers of the Constitution and the present communicants, about 300, a list of contributors to the remodeling, bread and wine, lists of National, State, County, and local officials, and additional coins.

During the work of remodeling, the services were held in the M. P. Church which was rented for the purpose. Saturday, November 30, 1867, found the Sunday-school room ready for occupancy and confessional services preparatory to the Lord's Supper were held. December 1 the Holy Communion was celebrated and the church formally reopened for divine service. Rev. Joseph Roof was present and preached four times at the reopening services.

The work thus far had cost about $5,000, the auditorium being still unfinished, and the tower lacking the spire. The snow-white pulpit and altar had been replaced in position in the Sunday-school room, and also the pews, which had been painted a dove color.

On Easter Monday, 1869, the congregation at its annual meeting, instructed the building committee to go on with its work and complete the auditorium. About $1,500 had been subscribed for this

purpose at that time. The work was completed during the next twelve months and May 15, 1870, the building was consecrated and nearly a further $1,000 subscribed at that time, so that the work up to that date had cost some $7,500, exclusive of the work of furnishing the church, that had been done by the women of the congregation. The spire, whose tip is 140 feet from the ground, was not erected until 1880, during the pastorate of Rev. J. P. Hentz.

The church as thus completed was one of the best in the country. Though not as convenient as it might have been made had it been entirely rebuilt, beyond a doubt the $10,000 that was expended upon it was well and wisely spent. New ash pews, new pulpit and altar rail of white walnut, and the frescoing of the church in harmonious shades made the auditorium a most beautiful one. It is no wonder that the congregation rejoiced in the successful completion of their labors.

CHAPTER IX.

The Fifth Pastor.

AFTER the death of Rev. J. L. Stirewalt, the congregation remained vacant until April 1, 1873. Before his death the division of the parish had been decided upon, and Farmersville and Shifer's called Amos Poorman to serve them as a separate pastorate. This left Germantown congregation alone, but it was abundantly able to support its own pastor. The attention of the congregation was directed to

Rev. J. P. Hentz,

then of Adamsville, Ohio, and he accepted the call extended. Rev. Hentz was born May 5, 1832, in the village of Beuern, near Giessen, in Hesse Darmstadt, Germany. It will be remembered that it was at Giessen that Rev. Dill received his university education. Having received his early education in the schools of his native land, Rev. Hentz came to the United States in 1852. Four years thereafter he entered Pennsylvania College at Gettysburg, Pennsylvania, from which he graduated in 1861. In the fall of that year, he began his theological education in the Evangelical Lutheran Seminary in connection with Gettysburg College. Whilst still a student he received a license to preach from the

Allegheny Synod in 1862, and in 1864 he was ordained by that body.

He served successively congregations in Indiana, West Newton, and Somerset, all in Pennsylvania, and from the last named place was called to Adamsville parish in 1871. He had proven himself a faithful and zealous pastor in these several parishes and entered upon his work in Emmanuel's with the hearty coöperation of all his people. Able as he was to minister equally well in both German and English, he was acceptable to all the members, and the growth of the congregation, though not rapid, was steady.

During his pastorate, as said above, the spire was added to the tower. The windows in the auditorium were replaced by others of stained glass, adding much to its beauty. Through his influence and labors a pipe organ of sweetest tone was placed in the organ loft, the first one in any church in the village. In adding these improvements and others he was much aided by the Woman's Society of the congregation.

Another long-desired consummation was effected during his pastorate, the obtaining on the part of the Lutheran congregation of sole ownership of the church and graveyard originally deeded to the Reformed and Lutherans in joint ownership. From the year 1856 there were no more interments in the graveyard, and many of the bodies were taken up and reburied in the Germantown Cemetery west of the village. This left the graveyard full of

REV. J. P. HENTZ, D.D.

depressed places in which weeds ran riot and from which only with difficulty could they be removed. The Reformed had no interest in the keeping of the property in a sightly condition, and as this work fell entirely on the Lutherans, they felt that the ownership should be vested in them. The Reformed had never received a deed but for half of the property they occupied, for while Judge Philip Gunckel had never made the Lutherans a deed for their half, neither had he deeded that half to the Reformed, and he had never returned the $525 the Lutherans had paid him nor directed his executors so to do after his death.

The Lutherans therefore offered to quit-claim to the Reformed such interest in their church property as the payment of the $525 might have given them, if the Reformed would quit-claim to the Lutherans their interest in the acre of ground in front of the latter's church edifice. Negotiations were carried on for this purpose even in the time of Revs. Henkel and Stirewalt, but without result, the Reformed claiming that the payment of the $525 gave the Lutherans no title to their property, since they had received no deed.

Not until the spring of 1879 were Rev. Hentz and the Church Council able to bring the matter to a final settlement. This was effected by the Lutherans paying the Reformed $100 and giving them a quit-claim to any right or privilege they might have in the Reformed Church property, whereupon the Reformed gave the Lutherans a quit-claim to

their one-half of the acre of ground they had so long held in common.

Another note-worthy project during Rev. Hentz's pastorate was that of the Germantown Institute. At the meeting of the District Synod of Ohio, held in Emmanuel's Church in 1874, action was taken upon the founding of an academic institution by that body and the offer of the citizens of Germantown, with the Lutherans in the lead, "to donate suitable grounds and an academy building, if Synod would guarantee the immediate inception and future support of the enterprise," was accepted. A board of trustees consisting of six members of Synod, three clerical and three lay, and of three citizens of Germantown was appointed. Of this board, Rev. Hentz was President, and at the next meeting of Synod the trustees reported through him the securing of a site "that is truly handsome, the prospect from it extensive, and the scenery charming. It is doubtful whether a similarly attractive site for an institution of this kind could be found anywhere in Ohio." "The building had already been begun and was to be sixty-four feet by fifty feet. On the first floor an entrance hall, with office and cloakroom on either side, and entering into a large hall. This hall to be sufficiently capacious to accommodate 150 pupils; the second floor to be set apart for library and recitation-rooms."

Owing to a very rainy and inclement season, the building was not completed by the opening of the school year in 1875, but the Synod instructed

the Board to secure a competent teaching force, Prof. George Dasher, of Capital University, having been placed in charge. Fireman's Hall had been secured for teaching purposes until the building would be ready for occupancy, and in it the Academy was opened in September, 1875.

At the meeting of Synod in August, 1876, the board of trustees reported, "The Institute was in operation the past year under the principalship of Professor Dasher, assisted by Rev. J. P. Hentz, Mr. C. H. Eckhardt, and Miss Anna Henkel." [The arduous labors of Rev. Hentz were performed gratuitously.]

"The corner-stone of the new building was laid April 5, and the building (first of August) is now under roof. The hope is entertained that it will be ready for occupancy by the opening of the next session."

Synod seemed to be well pleased with what had been accomplished, and authorized the appointment of an agent or agents to secure an endowment fund at the earliest possible period. It is to be regretted that all the labors and efforts of Rev. Hentz, so ably seconded by the congregation and citizens of Germantown, came to naught.

At the next meeting of synod in August, 1877, quite a different spirit toward Rev. Hentz and the Germantown Institute was manifested. The Board of Trustees had carried on the Institute until that spring in the new building, which was not entirely completed. Then Professor Dasher had been asked

to continue the school during the spring session, all the tuition fees to be applied to his salary. This he consented to do, but within a few days thereafter resigned, moved to Lewisburg, and there opened a school of his own. The citizens of Germantown were not willing to put any more money in the building unless assured that synod would carry on the school, and synod took advantage of this fact to declare "that said institute building had never been passed over to or been placed in possession of the Board in accordance with the agreement between the citizens of Germantown and this Synod."

So Synod declined to support the Institute any longer. Its subsequent history does not belong to this work.

Rev. Hentz resigned the pastorate of Emmanuel's, April 1, 1884.

Another change that was effected during his ministry here deserves a notice of its own.

THE SUNDAY SCHOOL ROOM

CHAPTER X.

The Sunday School.

THE first attempt to organize a Sunday School was in 1828, when through the efforts mainly of Mrs. Melasina Ayers, a Lutheran, and Mrs. Elizabeth Rohrer, a member of the Reformed Church, a meeting was called, Sunday-school officers elected, and the school called into existence; but there was much opposition at that time to Sunday Schools, and after an existence of about two years it was discontinued.

In the year 1844 the same ladies, assisted by a representative of the American Sunday-school Union, made another and this time successful effort to organize a Sunday School in Emmanuel's Church. But though located in this church, it was a union Sunday School, and its officers were often members of another denomination, and its teachers also. All sorts of doctrines were taught by all sorts of people.

The Superintendents of the school, even up to the year 1865, when Rev. Stirewalt became pastor, were occasionally men who did not belong to the congregation, though most of them were Lutherans. In 1865, Mr. Peter Dechant, a Lutheran and a very energetic and efficient man, was elected. He was succeded in office by Mr. David Eminger, also a staunch Lutheran and an able man.

Gradually the school became more and more Lutheran in its character, and on the eleventh

of April, 1877, a constitution was unanimously adopted, making it the object of the Sunday School "to impart instruction in the doctrines and precepts of the Christian religion in the manner in which these doctrines and precepts are set forth in the Scriptures of the Old and New Testaments and are held and taught in the Confessions of the Evangelical Lutheran Church." Also, "to cultivate and foster a truly Lutheran Cultus, so as to prepare the children for becoming worthy communicants in the Evangelical Lutheran Church." It provides moreover that "books of worship and instruction shall be used, that conform to the teachings and usages of that part of the Lutheran Church known as the General Council."

Very naturally this made it necessary that the Superintendent should be an active, communicant member of the Lutheran Church, and such was henceforth the case. After David Eminger, there were chosen as Superintendents, Jacob C. Eckhardt, Leonard Dechant, Edwin Chryst, and Charles Immel, who is still serving. The school now uses the graded course of instruction prepared by the General Council, and with the hearty coöperation of parents, is able to render effective service in training the children, youth and adults of the congregation in Christian knowledge. The enrollment of the school is now about 300 with an average attendance of 175. Last year a $300 Starr piano was added to the equipment of the school.

REV. ALBERT F. SIEBERT, D.D.

CHAPTER XI.

The Sixth Pastor.

AFTER the resignation of Rev. Hentz, April 1, 1884, the congregation was without a pastor for some months. Finally on October 5 of that year a call was extended

Rev. Albert F. Siebert,

at that time pastor of St. John's English Evangelical Lutheran Church of Dayton, and a few weeks thereafter was accepted by him. Rev. Siebert was born in Pittsburg, Pennsylvania, October 18, 1848. He received his early school training in the public schools of that city. In the fall of 1865 he entered the Preparatory Department of the Western University of Pennsylvania, now the University of Pittsburg, located in that city. In June, 1870, he graduated in the Classical Department as valedictorian of his class. The following September he entered the Philadelphia Theological Seminary, now located at Mt. Airy in that city. From this he graduated in June, 1873, and having received a call to St. John's, Dayton, was ordained by the Ministerium of Pennsylvania, June 11, 1873, in Emmanuel's Evangelical Lutheran Church of Pottstown, Pennsylvania.

On the first of July, 1873, he took charge of the congregation in Dayton, which he served until his acceptance of the call to Emmanuel's. He began preaching here the first Sunday in November, 1884, giving alternate Sundays to Emmanuel's and St. John's until the call of Rev. J. G. Neiffer to the latter in the following March. With his family he removed to Germantown the latter part of January, 1885.

He is now closing the twenty-fifth year of his pastorate, and during this quarter century he has followed nearly all who were the fathers and mothers of the church when he first came, to the last resting-places of their bodies in God's Acre. Of the thirteen members of the Church Council who participated in extending his call, only four, H. C. Moses, John P. Shuey, Tobias Kuhule, and David Eminger, are left in the congregation, and only the first named is still a member of the Council.

But the congregation has not remained at a standstill. The 350 members have been added to in spite of many losses by death and removal until now they number 450. The fathers and mothers have passed away, but in many cases, sons and daughters are now taking their places. There have been many

THE PARSONAGE

Improvements to the Church Property.

Revs. Dill, Henkel, Stirewalt, and Hentz, each had been the possessor of his own home, in which respect, however, Rev. Siebert was not so fortunate. Being compelled to move three times in the first two years of his pastorate, the Church Council decided that the wisest and best thing to do was to secure a parsonage. A lot facing on Main Street and running back to the churchyard was purchased in the summer of 1886 from Mr. B. F. Kindig for $300 and plans were at once adopted for the erection of a two-story brick parsonage of seven rooms. The work was carried on as rapidly as possible, and in June, 1887, the pastor and his family took possession. Counting labor and material donated as cash, the building cost about $3,000. An additional room was added in 1905 at a cost of $150.

Up to the year 1889 the church was still heated with stoves. Mrs. Christian Rohrer then resolved that the unsightly and often smoky and sooty heating apparatus should be replaced by something better, and authorized the Church Helpers to put in hot-air furnaces at her expense. This they were only too glad to do, and contracted with Bennett and Peck, of Cincinnati, for two large size furnaces. These were installed that same year at a cost of $300 and are still doing service.

The church yard, owing to the sunken gravestones and depressions where bodies had been removed from graves, was very difficult to keep look-

ing sightly. Therefore in 1896 the Church Council secured the passage of an act by the State Legislature permitting them to remove the grave-stones and to level the yard. The stones were thereupon removed, the inscriptions being first copied into the church record for future reference, the yard was leveled and sown to grass, and is now a beautiful spot.

The year prior to this, cement walks had been laid in front of the parsonage and through its lot, and finally in front of the church yard and up to the church door. These expenses were partly met by subscriptions and partly by two bequests that became available.

AUDITORIUM IN 1897

CHAPTER XII.

Bequests to the Church.

ON the thirteenth of April, 1896, a bequest of $1,000 from the estate of Mrs. Eliza Kemp, who before her marriage to Mr. Joseph Kemp was the widow of Mr. Peter Dechant, was received by the trustees for the use of the church. Mrs. Kemp had been a faithful member and wished to show forth her love for her church in this way. On the ninth of June of the same year another bequest of $150 was received by the trustees from the estate of Mrs. Rebecca Biechler of Jackson Township. These bequests made it possible for the trustees to effect a number of needed betterments, and to pay the bills in full for the improvements that had been planned. A slate roof at a cost of $300 was placed on the church; the interior was refrescoed by O. J. Kover and Son, costing $325, and electric light fixtures replaced the old oil lamps, requiring $350 more. Part of the expense of these improvements was met by extra subscriptions.

The largest bequest, $6,152.25, was received from the estate of Mrs. Mary Ann Kneisly, nee Eby, who was a resident of Dayton at the time of her death, but had been born and raised near Mudlick. This bequest gave an opportunity to build a much-

needed addition to the church for Sunday-school purposes, as also for a pastor's study, for a room for the pipe-organ, and for an altar recess. The new addition with a memorial window to Mrs. Kneisly cost $2,500; additions to and the removal of the pipe organ to its new position, $250; frescoing, $200; new carpet, $185; repairs and painting of church and parsonage, $400; a new central electrolier and other smaller improvements, $200. There have been other drafts on the fund since, leaving at the present time $1,850 invested, which the Church Council desires to keep as a permanent improvement fund.

THE REMODELED CHURCH

CHAPTER XIII.

Church Societies.

IN October, 1885, the Young People's Society was organized, which not only met for social and literary purposes, but also to work for the improvement of the church. Many of the older members of the congregation uniting with the organization, its name was subsequently changed to that of "The Church Helpers." This society, up to its disbandment in January, 1909, was instrumental in securing for the church many improvements and much valuable furniture. Its first work was the securing of new pews in May, 1887. These were made and put in place by Mr. Holcomb Snyder at a cost of $284. About the same time that the furnaces were placed in the basement by Mrs. Rohrer, she offered to give $100 toward the purchase of cushions for the pews. The Church Helpers then set about securing the balance of the money, and in the fall of 1889 the cushions were purchased of Ostermoor and Company, of New York City, at a cost of $356.63. The pews and cushions are still in use, as good as when first purchased.

The following year the Church Helpers added a veranda to the parsonage, costing $53, and put down a new carpet in the church at an expense of $154.

In 1891 the high pulpit and altar rail were removed, a new platform for a chancel constructed, the old pulpit was changed into an altar and put in its proper Lutheran position, whilst a new pulpit and lecturn were put in place. This also under the supervision of the Church Helpers at a cost of $116.

During the subsequent years we note the following of the larger amounts expended by the Helpers. In 1892, $100 toward painting the church; in 1893 for Church Books, $43; in 1896 for cement walks, $100; in 1899, carpet for the auditorium, $150; in 1907, eagle lecturn, pulpit, altar chairs, and hymnboard, $350, whilst every year smaller sums were given to the Chicago Seminary, to mission work, and to the various needs of the church.

Just prior to the disbandment of the Church Helpers, a **Ladies Aid Society** was organized. This in some respects is taking the place of the former. During this year it has carpeted the Primary Sunday-school rooms and put down inlaid linoleum in the vestibule and halls at a cost of nearly $100.

The Luther League.

This was organized in 1897. Its main purpose has been the enlightening of its members in regard to the history, doctrines, mission, and educational work of the Lutheran Church. It holds a devotional meeting each Sunday evening, when it studies the Topics prepared under the supervision of the National League. It has had the Foreign Mission work

THE AUDITORIUM AT PRESENT

of the congregation under its direction, and has educated several boys in the school at Rajahmundry, India, by the contributions secured, and contributed also to the General Fund.

The Junior League.

This was started in 1894, even before the organization of the Luther League, and meets every Sunday afternoon for Bible study. It has been for some years under the supervision of Mrs. Samuel Stiver, the chairman of the Luther League's Christian Culture Committee. In 1896 the then Juniors placed a beautiful marble font in the church. It has not however been their aim to raise monies for any purpose, but rather to cultivate a social feeling among the unconfirmed youth and to improve in Bible knowledge. They now use the Topics prepared for Junior Leagues.

CHAPTER XIV.

Firm in the Faith.

IT has been one of the characteristics of Emmanuel's, that from the very beginning she has been true to the doctrines and teachings confessed by the Evangelical Lutheran Church. Her first Constitution being rather Articles of Agreement between her and the Reformed Church, has nothing definite about her doctrinal position. She, however, insisted from the beginning as this Constitution states, "that no man shall have permission to preach or perform any other ministerial act in said house of worship unless he be a member of ..... the Lutheran Synod, (that is, the Ministerium of Pennsylvania,) except in case of funerals." Again, "No strange minister shall be allowed to officiate in this church, with this exception: when one of the congregations invites a minister, with the view of calling him as its pastor." Not only, this Lutheran pulpit for Lutheran pastors only, but for its own Lutheran pastor alone.

As we have said, one of the strongest objections the congregation had to its first pastor was the fact that his preaching was contrary to the Augsburg Confession. Rev. Simon, as we learn from other sources, held the most erroneous views on

Baptism and the Lord's Supper, and it is greatly to the credit of the people that they asked the Ministerium of Pennsylvania to sever the pastoral relation.

Rev. Dill was a man the very opposite in this respect. His "Book of Ministerial Acts," or Agenda, is beautifully written out in Latin, German, and English, even the Pericopes being written out in German, word for word. The form for Infant Baptism is almost to the letter that which is found in the Church Book. It contains also several lists of those coming to the confessional services and to the Communion in his early ministry. The first list is of such communicants in the Union Church [in Templo Unionis] on the seventeenth Sunday after Trinity, 1802, the year of his ordination to the ministry.

In the Holy Communion the invitation is "to those who have examined themselves and have prepared themselves in true repentance and faith." The bread is given with the words, "Take and eat, this is the true Body of our Lord Jesus Christ given unto death for you; may it strengthen and preserve you in the true faith and unto everlasting life." The wine is given with words equally like those in the Church Book. He stood up steadfastly for the doctrines of the church in conflict with the errorists and sectarians by whom he was surrounded, and his congregation stood with him.

Shortly after the beginning of Rev. Andrew Henkel's pastorate, the second Constitution was adopted. In it our Lutheran faith rings clear and

true. "No synod, congregation, or church member is to be considered as truly Evangelical Lutheran that does not hold, teach, and believe implicitly the twenty-eight Articles of the Augsburg Confession." "The pastor must be a member in good and regular standing in the German Evangelical Lutheran Synod."

The Constitution as altered in 1831 leaves these statements practically the same, and in 1901 the alteration simply makes the confessional basis stronger stating it to be "The 28 Articles of the Unaltered Augsburg Confession of Faith and Luther's Small Catechism, as a correct and faithful exposition of the Divine Word."

CHAPTER XV.

Synodical Connection.

THIS congregation at its organization considered itself as belonging to the Ministerium of Pennsylvania. By this body Rev. Andrew Simon was sent as pastor, probably in 1810, and from its officers permission was sought to have this pastoral relation dissolved in 1812. Rev. John Caspar Dill came to the congregation as a member in good standing in the Ministerium and remained therein until 1818. In that year the Joint Synod of Ohio was organized, and in its organization Rev. Dill participated, as also did Rev. Andrew Simon, the first pastor, and Rev. Andrew Henkel, who became the third one. The congregation and its pastors were always active in the Synod, and took a prominent part in its work. Rev. Andrew Henkel, in fact, became almost too prominent, his connection with secret societies being the cause of many a debate. In 1857 the English District of the Joint Synod was organized, and the congregation having a larger proportion of its membership speaking the English language, Rev. Henkel participated in its organization. When the General Council was organized in 1866 and 1867 the English District sent delegates, as did also the Joint

Synod. But when the decision of the General Council on the four points, Chiliasm, Pulpit Fellowship, Mixed Communion, and Secret Societies was not stringent enough to suit the Joint Synod, and that body withdrew, the English District remained in the General Council. The pastor and congregation of Emmanuel's were heartily in accord with the position taken by the new General Body and hence remained with the English District. The Joint Synod refusing longer to recognize the District Synod in connection with the General Council, as its English District, this body now became simply the District Synod of Ohio, and Emmanuel's and its pastors have been among its most active members.

While the English District was in connection with the Joint Synod, it met in this church in annual convention in 1865. The secret society question, and above all, the pastor, Rev. Henkel's, connection with such societies was the "burning question" at that convention. In 1874 the District Synod but now of the General Council, again met with us, the matter of public and parochial schools being to the fore, and the steps were taken to establish the Germantown Institute. The Synod met with us again in 1891, and now for the fourth time in this our Centennial year. When the Synod was organized in 1857 it was very small. We have not the minutes of the First Convention at hand, but those of the Fifth in 1861 show nineteen pastors, but only fourteen were serving parishes, composed of forty-

six congregations scattered over Indiana, Ohio, and Western Pennsylvania. After the losses by the dismissal of some to form the Indiana Synod, the withdrawal of others to organize a new English District of the Joint Synod, and the going into the Pittsburg Synod of some on its territory, there were left in the District Synod in 1880, thirty pastors serving sixty-four congregations, with about six thousand communicants. In 1908 there were fifty pastors serving eighty-two congregations with 14,500 communicants, so that the Synod has more than doubled in communicant membership in the twenty-eight years.

The increase in benevolences is much more marked. In 1880 these were not over $150; in 1908 over $11,000. In 1880 the apportionments were $1,650; at the Convention just closed they were nearly $7,000.

In 1880 Emmanuel's paid on apportionment $15; for benevolence, nothing; in 1908 on apportionment, $120; for benevolences, $324.

Synod is thus blessing the congregation, whilst the congregation is increasingly aiding Synod and the General Council.

CHAPTER XVI.

Our Boys in the Ministry.

WHETHER any of the boys of the congregation entered the ministry during the pastorates of Revs. Dill and Henkel, we have no means of ascertaining. The first one of whom we know is **Christian H. Eckhardt.** He was the son of Mr. and Mrs. George Eckhardt, members of the congregation, and was confirmed by Rev. Julius Stirewalt on the ninth day of June, 1867. He began his preparation for the ministry at Capital University, Columbus, and in 1873 became one of those under the case of the District Synod of Ohio. He spent one year at Capital University and one-half year at Thiel College under Synod's supervision. After January 1, 1876, he continued his studies privately and became one of the teachers of Germantown Institute. He received his theological education at Capital University and was ordained by the English District of the Joint Synod of which he is still a member. He has served for many years congregations near Lima, Ohio, where he resides. He took an active part in the founding of Lima College for whose success he has labored long and earnestly. He cherishes the kindest feelings toward the church of which he is a son, and the Synod to which she belongs.

REV. J. J. S. RUMBARGER

REV. CHRISTIAN H. ECKHARDT

John Julius Stirewalt Rumbarger was the second of our boys to enter the ministry. He was baptized by the pastor, whose name he bears, and was confirmed by Rev. Siebert on the twenty-fifth of March, 1888. In September of the following year he entered Thiel College, under the care of Synod, graduating in 1893. In October of that year he entered the Chicago Seminary, where he received his theological training. He was ordained to the Ministry by the District Synod at its Convention in Versailles in June, 1896. His first parish was Ashville, where he took with him, as a bride, Miss Oma Grimes, one of the daughters of the congregation. He remained in Ashville until February, 1902, when he took charge of the Paulding Mission and succeeded in having its church built. After laboring earnestly there for four years, he followed a call to Adamsville parish in March, 1906, where he is now laboring most successfully.

Franklin Wilbur Bussard. He was a son of one of the old families of the congregation, and was brought up in the Sunday School and Church. He was baptized by Rev. Siebert, and was confirmed by him, March 22, 1891. He received his academic training in the Germantown high school from which he graduated in 1896. He entered Wittenberg College, September, 1899, and graduated in June, 1903. His theological training was received at Chicago Seminary from which he graduated in 1906. He was then sent by the English Home Mission Board of the General Council to take charge of the Wom-

en's Memorial Church at Salt Lake City, where he is laboring with some success, having succeeded in paying off a good part of a heavy debt that was handicapping the mission in its work. He is Secretary of the Pacific Synod, by which he was ordained in 1906.

Paul Reed Siebert. This second son of the pastor was born in Germantown in 1885, and was baptized by Rev. C. Albrecht, January 20, 1886. He was confirmed in Emmanuel's, March 26, 1899 under his father. His early school training he received in the public schools of Germantown, leaving the high school at the close of the Junior year in 1903 to enter the Freshman class of Wittenberg College the following September. He graduated in 1907, and in October of that year entered the Chicago Seminary. Although not yet a graduate and ordained, we count him as among "our boys in the ministry," for he has done mission work in Detroit in the early summer of 1908, and this summer has charge of the Emmaus Mission of Cleveland, Ohio. He will D. V. graduate from the Seminary next spring and be ordained in Miamisburg at the next Convention of Synod.

PAUL R. SIEBERT

REV. F. W. BUSSARD

CHAPTER XVII.

The Church Council.

EMMANUEL'S has always had "men given to her by the Heavenly Father, willing to serve it for His sake." With His help they have discharged the duties of their office so that the work of the congregation has gone steadily forward. They have labored together unitedly, and although differences of opinion have naturally manifested themsevlse, yet never has there been any strife. All have wrought together for the peace and harmony of the congregation, for the furtherance of the Gospel of Christ at home and abroad, and for the maintaining of sound doctrine and practice among us.

The present Council is seen on the opposite page. Those composing it, reading from left to right, are: Rear row, standing, Hiram Emrick, Edward Rott, Treasurer., Chas. T. Eminger, Secretary, John W. Sigel [Sexton], H. Earl Smith, Ira A. Clark, Charles Immel, and Edwin Chryst. Front row, seated, Henry Kinkle, Samuel Stiver, the Pastor, Henry C. Moses, and Peter Heller. J. H. Grimes was unable to be present, hence his face is missing.

It would be interesting if we could give a list of the members of the Church Council from the be-

ginning of the church's organization. This we cannot do, but there follows a list of those whose names we have been able to learn:

Frederick Kimmerling
Conrad Wagner
Charles O. Wolpers
John L. Stump
Samuel Billmire
David Coleman
Philip Coleman
John Henny
Daniel Sharrett
David Wagner
Samuel Stiver, Sr.
Elias Stiver
Jeremiah Rowe
Christian Eshelman
Thomas Lindenmuth
Michael Emrick
Jacob Boyer
William Stein
Leonard Sharritt
David Eminger
George Eckhardt
Joseph Hiester
Michael Trout, M. D.
Henry Kneisley
Lewis Huber
William McKean
Peter Dechant
Leonard Dechant
F. Ebert
H. Immel
M. Mogle
C. L. Stump
Philip E. Bechtolt
Lewis Bechtolt
D. B. Schaeffer
Harrison Wolpers
Adam McCallay
John P. Shuey
Tobias Kuhnle
Chas. H. Boehme
Dietrich Schriver
Jacob Bruner
Frederick Brixner
Christian Brixner
George F. Dechant
William Flinspach
T. M. Trout
Charles E. Emrick
George I. Coleman
Joseph Spring

THE CHURCH COUNCIL